

AN
APPENDIX
Being some
SOBER and SHORT
ANIMADVERSIONS

UPON
Certain Passages in *Tho. Hicks's Dialogue*
and *Continuation of the Dialogue*; by which
his *Unchristian Spirit* is further Detected
to the WORLD.

Also a Collection of those *Doctrines* and *Princi-
ples*, which have been chiefly Controversied
between us, *Granted* and *Confest* to by our pre-
sent Opposer *Thomas Hicks*, and others
of the *Baptists*. *Periwasion*

Drawing the Present Controversie to an End

By George Whitehead.

His Mischief shall return upon his own Head,
Psal. 7. 16.

Printed in the Year 1723.

Matthew 23

John Bellman
whole sum is
whereof paid - - -

All 1000

Wages at him 65
which sum is -

2 Lammott 64

For in our towards - 20

45

64-8-2

20-10-1

84-18-3

Moderate Reader,

IF any of these our present Opposers, to wit (some angry Anabaptists, and traducing Dippers) be minded to Quarrel and Scold at us for the Last Word or Pamphlet, I do not think it any Disparagement to our Religion, nor any Lessening of our Christian Reputation, if they should have the Last Word, and we should mutely sleight their Reviling; but as yet we have a Necessity on us, both for True Religion and Christianity's sake, to manifest to the World their Abuse of both; together with the Envious, Lying, Perverse and Abusive Spirit, that appears in their Scornful, Irreligious Agent Thomas Hicks (who will bring no Honour to them, nor their Religion, but Disgrace) who hath forged up a second Dialogue to render the True Quaker no Christian, but the most implacable Enemy to the Christian Religion. p. 68. and hath therein improved his Study to render us Odious, and not in any serious or solid way of Treatise to answer our Principles, but with a bundle of impertinent Intergatories, Cavils, Scoffs, Jeers, Fouts, Forgery, malicious Revilings, perverting our Words, in divers places mistaking them for his own malicious Design to render us, our Religion, and our Cause odious.

Odious and Contemtable; and to destroy our Reputations both as Men and Christians, as appears in the whole Tenour of his Work in these two Pamphlets, and as may be seen particularly in the 67, 68, 69. pages of his Continuation. And to conclude his Work, as one consciously Jealous of what he had done, that he might be detected; for Prevention, and to keep us mute, he gives us a kind of severe Threat, saying, I have been sparing touching
 pag. 88 your Practices, horrid Enormities reasoning, &c. if therefore you will provoke me to speak all I can, either respecting your Opinions or Practices, blame me not, &c. They that have read his Dialogues, may judge, how sparing he hath been; and if we were guilty of horrid Enormities or Immorallities, what Mercy we should have from such Judges as he, who is thus liable and ready to be provoked. But as we expect no Christian-Dealing nor that Charity from him which is not easie to be provoked; so his Threats shall not deter us from making our Just & Christian Defence on Truth's behalf, against such Malitious Forgers and Perversers, whilst we have the Testimony of a good Conscience to plead, and a holy Confidence in God's eternal powerful Truth, which shall out-Trove all the Enmity of its Adversaries, who therein fret and weary themselves for very Vanity, when having conceived Chaffe and brought forth

forth a Lye, whose own Breath as Fire shall devour them, and they shall be caught in their own Snares, and fall into the Pit, which they have digged. Observe, that Ingenuous Disputants or Contenders (especially for Christianity) will diligently take notice of the very Strength & Stress of their Opponents Objections and Arguments, and endeavour their Conviction by a candid and fair Answer; but instead thereof the Dialogue-Man frames Objections and Interrogatories in the Christian's Name with what Subtilty he can, and feigns Answers in the Quaker's Name as feeble, feeble and contemptible as he can (together with gross Calumnies and manifest Slanders) to render them Ridiculous and Odious, passing by the Strength of their Arguments, and perverting both their Words and Intentions in their Books against their Opposers, particularly those of his Party: therefore while he pretends, that all he intends is only our Conviction and Recovery, he is guilty of gross Hypocrisy and Falshood, as in the Sequel will further appear.

G. W.

Unprejudiced Readers,

Let it be observed, that after *Thomas Hicks* hath pretended faithfully to represent some of the chief Opinions of the Quakers in his first Dialogue (Title Page). And in his second to give a more full Relation of their Dangerous Tenets.

Continuation Epist. pag. 2. He saith, *The Doctrines delivered by them are such, - as neither themselves, nor any for them, can give us a distinct and intelligible Account of: and that the Tendency of all their Writings and Declarations doth but lead People into the Thickets of Absurd, Inexplicable and Unintelligible Dotages, Epist.*

How plain is it, that the Absurdity and Dotage (yea, and Falshood) is his own, let the Rational Reader judge in his pretending Faithfully to Represent these Opinions and Tenets, which he confesses neither themselves, nor any for them (excluding himself with all others) can give a distinct and intelligible Account of; and that they are inexplicable, I do not so much regard his absurd Lie herein, as take notice how Inconsistent, Fruitless and Absurd his Work against us is. But why can neither themselves, nor any else, give a distinct and intelligible Account of their Doctrines? If you'll believe him, he saith, *They talk like Mad-Men, as having lost their Common Reason, and were absolutely Insanated, Cont. p. 67.* And would make the World believe, as they were

either Distracted or worse, p. 87. Surely, if this Man believed all this of us, he would not perplex and trouble himself with so much Studying and Scribbling against us, as he doth; his Vexation and Torment would not encrease, as it doth: What *Mad-men*? *absolutely Infatuated*? *Distracted*, or *worse*? and yet their Doctrines and Tenets Dangerous? How can this be? especially if neither Intelligible nor Explicable? His Lye against *W. P.* is so apparent, that all in their Wits, who read him, may see it. *O. T. Hicks*! why hadst thou not so much Wit as to have hid thy Folly in Silence?

Thy Prayer is, *The Lord in Mercy vouchsafe to us (in this Hour of Tryal, wherein the Spirit of Error doth so fearfully prevail) that his Holy Truth may shine out, &c.* Epist. [*Shine out*] Must not that be in Man's Conscience then? How agrees this with his opposing the Light within as a Rule? By [*Spirit of Error*] no doubt but he means the Spirit of the *Quakers*. But what need this Hour of Tryal thereby come so near him, or he fear its prevalency with Errors, if it appear in such Distraction, and so unintelligible and inexplicable therein, as he renders it? But how Mad and Distracted soever he represents us, his *Charity* and pretended *Christianity* leads him not to pierce us, but grossly to Revile, Slander and Abuse us, both as Men and as Professors of Religion: His Malice cannot enough vent it self against us by counting us *Mad-Men*, *absolutely Infatuated*, *Distracted*, &c. but also *Cheats*, *Wicked*, *on Wild Impassions*, *Monsters in Religion*, *Dissimblers*, *Prophane*, *Immoral*, *Knaves*, *Impudent Follies*, *and* *all* *sorts* *of* *Deceit* *and* *Hypocrisy*.

*Blasphemy, Arraignment, Bitter Reproof to Magistrates, Wicked Lying, Vile Hypocrisie and Deceit, the most In-
 estimable Enemies to the Christian Religion, as Vile Impo-
 sors as ever were, Destructive to all Humane Society, Horrid Enormities, &c.* But how well this kind of
 treating us with most Calumnious Reviling agrees ei-
 ther with his Accusation before, of *Mad Men, Distracted, &c.* or with his Pretence to *Meekness and Fear,*
p. 34. Scripture Language and Terms, p. 38. or with
his intending only our Conviction and Recovery, let all
 sober Readers judge: we are sure, that this Way of
 Defaming, rendering a People so grossly Odious to
 the Nation, and Obnoxious to the Powers, is not
 the Way either to convince or recover them, if de-
 ceived or mis-guided; much less to Belye and Slan-
 der them in Matters wherein they know themselves
 clear, as he hath done by us. As when we declare our
 Faith in a Matter, and give as plain and sincere An-
 swers as we can, & that according to plain Scripture,
 he tells us, *We do notoriously Equivocate and Dissemble,* p.
 54. & that *we do not in truth believe what we persuade ma-
 ny well-meaning Peop^l: we do,* p. 69. Such is the mea-
 sure we meet withal from this Malitious Accuser,
 who most falsely presumes to be a Judge of our Minds
 and Intentions, contrary to what we in Plainness
 express; wherein our Consciences bear us Record in
 the Sight of God, he grossly belyes us; and the De-
 ceit and Falshood lies upon himself, and he cannot
 wash his hands of it. He told us in his *Dialogue,*
*p. 67. That if the Quakers return him the Common An-
 swer, that they are Lyes and Slanders, and that he is an
 Impious, railing Man; To the first he should not think
 himself concerned to give any Reply, because he is fully*

satisfied, &c. Upon which (as I had sufficient Ground) I did charge him with being Guilty of both *Lyes* and *Slanders* against the *Quakers*, of which I instanced *Seven*, *Dipper Plung*. pag. 16, 17. Notwithstanding he hath promised, he should *not think himself concerned to give any Reply on this Occasion*; yet he hath not only written a *second Dialogue* * to vindicate himself from being a Slanderer and a Forger; but for Proof of his own Lyes and Forgeries hath added more against us. And for the most part of his Contradictions, I charged against him in the said *Dipper Plung'd*, he has not so much as made an Essay to reconcile them: Neither has his Brother *W. Kiffin*, nor any else of his Brethren apperred in Print, either to vindicate or excuse him, though referred to therein; but he must either stand solely upon his own Legs, or fall. In that they do somewhat Wisely and Warily, but neither Prudently, nor like *Christians*, to suffer their Brother *Hicks* thus Headily and Out-ragiously to persist in his Perverse Spirit to Clamour, Vilifie, Reproach and Defame both particular Men, and a Body of People fearing God, together with their Religion and Sufferings; nor will he Grace the *Anabaptist Cause* with his Defaming *Pamphlets*, nor they in spreading them, being patcht up with both Lyes and Falshood.

* Which if it must be taken for any Reply, he hath broken his Promise; but if no Reply, then it clears him not.

Be it further observed, That *Thos. Hicks* would perswade the Reader of his Honesty and Sincerity, touching his *Work* against us, in his

ming Solemn Appeal, Epist. p. 2. saying, *God forbid, that I should be guilty of such vile Injustice, as to charge them with false things; Examine the Quotations, and then judge.*

He would make the World believe, he is very Just; But let us try him (though he be fully handled before) if he be not guilty of such *vile Injustice*, as he mentions.

Where he saith, *The Holy Scriptures are esteemed by them (viz. the Quakers) inferiour to*

* These are their own Pamphlets; * yea, they render them to be of no more Authority, than the Fables of *Æsop*, Epist.

Where are his Quotations from the Quakers, that they thus render the Holy Scriptures? He refers us to none at all; I charge him with an Abominable Slander, Vile Injustice and Gross Deceit in this: And we utterly Disown and Abominate such an Undervaluing Comparison of the Holy Scriptures, as here he hath accused us of. O seared Conscience I to appeal to God, as one not guilty of such vile Injustice, as that of charging us with false things, and refer the Reader to *Examine the Quotations*, when here is not one Quotation, nor the colour of one, that the Quakers did ever thus speak of, or render the Holy Scriptures to be of *no more Authority, than the Fables of Æsop*. What will not Envy and Wickedness lead this Man to say against us? Doth this agree with his Pretence, *That all he intended, was only our Conviction and Recovery?* Dial. p. 10. Is it not rather to do us what Injury and Mischief he can by Slanders and For-

Theo. Hicks's Charge against Nicholas Lucas, viz.

*That N. L. a Real Quaker, was moved to declare his
Mind thus (to one I know very
well*) Thou mayst burn thy Bi-
ble, and when that is done, thou
mayst serve God as well without it;
and if thou hast a mind to have a
Scripture, thou mayst write as good
a one thy self.*

* Where is his
Quotation for the
Reader to Examine
here?

N. L.'s Answer follows.

“ These words (whereof *T. Hicks* hath thus pub-
“ lickly and positively accused me, and that divers
“ times over in his Pamphlet) were never spoken by
“ me, nor was it ever my Principle, Way or Moti-
“ on, to Dis-esteem, Undervalue or speak evil of the
“ Holy Scriptures; for I really believe, that Holy
“ Men of God spake them forth as moved by the
“ Holy Spirit. Therefore this Charge against me is
“ an Abominable Lye, and Wicked Slander: And
“ with a clear Conscience I speak it, I do neither
“ know nor remember, that ever any words past from
“ me, whereby *Theo. Hicks* could so much as colour
“ this Lye and Slander against me. And I cannot but
“ look upon my self to be greatly Injur'd and Abus'd
“ by *T. H.* until he, or his Brethren do me Right
“ in this thing, in as publick a Manner to the World
“ as he hath done me Wrong. Which if they do not,
“ I commit my Cause to God to judge between us, and
“ clear my Innocency herein.

London, the 29th of the 7th
1d Month, 1673. }

Nicholas Lucas.

Whereas

Whereas *Nicolas Lucas* was refer'd to *Oliver Norton* and his Wife for Proof of *Tho. Hicks's* Charge before, to whom *Nicolas* spoke about it, and she refer'd her self to *Hen. Stout* to witness the Charge, to which *Hen. Stout* answers thus, viz :

" I *Hen. Stout* of *Hertsford* never in all my dayes
 " heard *Nicolas Lucas* speak the Words (nor any of
 " the like Import or Tendency as) charged on him
 " before, nor any Man else, before *Tho. Hicks*, that
 " I can call to mind ; But am satisfied in my Consci-
 " ence, that he hath most grossly Wronged *Nicolas*
 " *Lucas*. To which I subscribe

H. Stout.

Another Accusation is, viz. That *S. Eccles*, dis-
 guising with a Friend of his in London, told him, *The*
Scriptures were a Lye. But that this may appear a
 very likely Lye against *S. E.* he adds, 'Twas reply-
 ed, *Why then dost thou mention them that ? The Quaker*
answer'd, To silence thee.

That he should say, the *Scriptures* were a Lye, or
 that he made use of a Lye to silence his Opposer, ap-
 pears a most absurd Slander : and where is his Quo-
 tation the Reader must examine for Proof ? Hath he
 not here abused his Reader ? But let *S. Eccles's* own
 Words clear him of this Lye and Slander.

In his Book *Mus. Let.* he often cites the Scrip-
 tures, calls them, " *The Holy Scriptures*, pag. 13.
 " Thou that sayst, the Quakers deny the *Scriptures*,
 " help the *Londoner*, pag. 20. Do not helpe the
 " *Quakers*, nor the Spirit that gave it forth, for

"Holy Men wrote, as they were moved by the Holy
 "Ghost, pag. 22.

Whereas *Theo. Hicks* begins his *Continuation* thus :
 Chr. *I have formerly detected you of several Pernicious*
Opinions concerning the Scriptures, the Light Within, the
Person of Christ, and the Resurrection, &c. I presume,
by this time you have considered, what say you thereunto?
 (To this he feigns the Answer thus, viz.)

Quak. *I say, the Plagues and Judgments of God will*
follow thee. G. Whitehead.

Rep. I testify against this as a Fiction; for this
 was not my Answer, neither has he referred us to
 any *Quotations* of mine; though upon this he is
 pleased to accuse me with *Passion, Furious Replies* and
Sarcasms for his own Fiction, to which he hath
 counterfeited my Name: I question not but the
 Judgments of God will follow him, and such For-
 gers and Spreaders of Lyes. But that was not my
 Answer to the said Objection: This *Dialogue-Man's*
 Liberty in these Forgeries, and silly Botheries is nei-
 ther *Christian*, nor Civil.

As to what he says pag. 3. I answer:

1. That the *Life*, which is the *Light of Men*,
John 1. is not a Creature, but *Divine*, and of the very
Being of God, I still affirm, and have else where pro-
 ved; though the whole Essence or Being of God is
 not contained in Man, yet enlightens all Men. And

2. That the Inward Speaking or Living Mini-
 stration of the Spirit of Truth, is of greater Au-
 thority than the Scriptures or Writings in the Ab-
 stract.

3. *J. Crisp* doth own the True and Real Christ, the Son of the Living God (in his Spiritual Divine Being) to be without either Beginning, Date, or End. This he hath fully answered else-where.

4. That the Soul, or Spirit of Man (as it relates to the Creaturely Being) is a distinct Being from the Infinite Being of God, and is not properly a Part of God. For he is not divided into Parts or Particles; but with respect to its Original Life, whereby it immortally subsists, we are God's Off-spring, and the Breath of Life, or Immediate Inspiration of God (by which Man became a Living Soul) or the Original Life of Man's Soul. Of this *G. F.* spoke, when he said, *Is not that of God, which cometh out from God? viz. the Breath of Lf?* His words are perverted and mis-cited by *T. H.* For in another Consideration and State he owns the Infinite Being of God, and the Soul or Spirit of Man to be distinct Beings, where he speaks of the *Soul being in Death, in Transgression, Man's Spirit Unsanctified, the Soul being in Death, Transgressing the Law*, see *Great Myst.* p. 91. This he could never intend or speak of the Infinite, Incorruptible Being of God; for that never signified.

5. That *G. W.* denies the Resurrection of the Body (that is, of the Dead, or any Body at all) is false; nor is this prov'd against *G. W.* from his Saying, Thou shalt not the Body that shall be, it's raised a Spiritual Body, and Flesh & Blood shall not inherit the Kingdom of God, 1. Cor. 15. And *T. H.* may as well charge it upon the Apostle, and upon his Brother *The Collier*, who in his *Marrow of Christianity* p. 40, 44, 45. plainly saith, *The Form, in which they shall*

be raised, that is in a *Spiritual Form*, not in a *Fleshy One*. All *Flesh* shall be swallowed up in *Spirit*, and our *Body* shall be changed and made like his glorious *Body*. But *The Hicks* plainly contradicts him saying, *That the Apostles and all true Christians say, This Body of Flesh and Bones shall rise again.* Dial. p. 59, 60. which he could never yet prove.

The Contradiction I placed upon *T. Hicks* was not between his *Denying the Light within to be a Sufficient Rule*, and his *Granting, it ought to be obeyed* (as he falsely states it, *Contin. p. 8.*) but between his *Saying, the Light within* (which we attend to) *hath in many things misguided thee*, and his *granting, it ought to be obeyed, appealing to it*; See *Dip. plung. p. 5.* Is that which ought to be obeyed (or appealed to in things relating to Salvation) a *misguiding Light*?

T. H. his Comparison between *those Signs wrought by the Light within*, and what is spoken of the *Man of Sin*, 2 *Thess. 2, 9.* or that what we have said thereof may as well prove *Mahomet* to be the true *Christ* as the *Light within*. Dial. p. 11, 12. — I say, still this is *Blasphemy*, and contradicted by *T. H.* himself in his *Saying, that Christ is the Life and Light of Men*, Dial. p. 22. Of which Contradiction he takes no notice, but abuseth and accuseth me with *Deceit and Falshood*.

His sleighting our *Obedying the Commands of the Living Eternal Word in us*, and reflecting upon our *owning Jesus Christ*, as being *with such a mental and mystical Reservation* (as he falsely saith) which *is no other than a meer Mystical Romance*, Dial. p. 10. and now (to mend the Matter) *that the Christ we own is no other then a Mystical Romance.* Herein I must

Will look upon him to have acted the *Prophane Roman*, and *Irreligious Misanthrope*: And the Condemnation and Deceit he would cast upon me falls on his own Head, and not mine. I speak my Conscience; We attending upon the Light of Jesus Christ in us, it naturally leads us to know and own Him, who is our Life and Light; whom to call a *Mystical Romance*, is Horrible Blasphemy.

He puts me off at an easie Rate, when he saith, *These other things are so frivolous, that I think them not worth any Reply*, Contin. p. 9. Will this reconcile his many Contradictions, which I have justly charged him with in his own words? He hath only seemed to take notice of one before, and that he has falsely stated, as is hinted.

Why should he charge me with affirming *the Light within to be the Divine Essence*, p. 10. (though they are not my words) when he himself has confessed, *Christ to be the Light and Life of Men*? And Philip Kneiss, whose *Queries* are cited, and commended by him, confesseth *Query 17. That Christ, in respect of his Divine Nature, is in all Places*, p. 34. What sayest thou T. H. to this? Dost thou not believe this? If not, why didst thou cite it without opposing it?

It was never my Assertion, that the Principle of Divine Light within is but an *Effect* of Power, or Thing made, as thou beggest the Question, in calling the *Light within* but an *Effect*, or *meer Creature*, Dial. p. 3, 4, 46. but that God's Immediate Illumination or In-shining is a Natural Effect, flowing from himself, which therefore is Divine. I never could intend (much less affirm) *that all kinds of Effects were in every Respect such as the Cause*, though

In some sense they are : but God's Immediate Illumination, or Shining in Man, is Natural to himself, and so Divine, as the Effects of the Law written in the *Gentiles* Hearts were agreeable and natural to the Law it self, which is Spiritual, Holy, Just and Good ; and so were the Effects.

His Proof (*that we deny the Person of Christ without us*) is very lame, being from something he would lay hold on, since he did first so accuse us, and that is, *Jesus Christ a Person without us is not Scripture-Language*, pag. 10. Mark, here he varies from the *Person of Christ*, to *Jesus Christ a Person without us*, wherein he has also varied from his own words in his first Dialogue, p. 9. *Jesus Christ, God-Man, a Person without thee*—Which Phrase I did and do say is not Scripture-Language, but the *Anthropomorphites*, who profess a *Personal God*, denying him to be an *Infinite Spirit* : Doth it therefore follow, that I deny the *Man Christ Jesus*, in his Being either without or within us ? But T. H. his words, *God-Man, a Person without thee*, equally excluding God under the Limitation of *Man and Person without us*, he is pleased now to leave out the word *God-Man*, and to accuse us of Denying the Person of Christ without us ; he should have explained what he means by the Word PERSON ; for though we are not satisfied with the Words before, being Unscriptural, this is no Denying of Jesus Christ in his being either as without us or within us ; We confessing, that he is ascended into Glory far above all Heavens, and that he is at the Father's Right Hand of Power in his Glorious Being—which yet doth not exclude or hinder him from being within us.

Of Election T. H. saith, viz. *Why art thou so much concerned about Election, who believes no such thing of Persons, either absolute or Conditional? That Election you generally hold, is only of the Seed, which is Christ himself.* p. 11.

He sayes; I do not know his Belief in this Matter; but I am sure, he mistakes our's. If he counteth us in Error, he should have informed (and not reproacht) us. Though we own, That God's Election or Choice is originally of and in the Seed, (*Behold mine Elect, &c. Isa. 42.*) yet this also extends to Men and Women, as chosen in him through Sanctification of the Spirit and Belief of the Truth; *I have chosen you out of the World*, saith Christ; The Saints are a chosen Generation. But an Eternal, Absolute, Personal Election or Reprobation, as held by some *Predesstinarian Anabaptists*, and others, I own not; nor a Perpetual Hatred to particular Persons, as absolutely and unchangeably designed of God from all Eternity: but that in the first place God's Free Love and Saving Grace is free to all Mankind, till Men reject it. He calls all Men to Repentance, tenders Life and Salvation in his Son to all, and condemns none upon meer Will and Pleasure, but for Unbelief and Rebellion, which God is not the Author of. If T. H. deem us in Error herein, he should have Informed (and not Reviled and Abused) us.

And seeing he often in his *Continuation* mentions *Election*, without explaining his Belief therein (if he have any settled Belief in the Point) I ask him, *First*, Whether doth he not intend it as absolutely

lately designed, and unchangeably decreed of God from Eternity to particular Persons?

2. Whether this be not one main Ground of his and some others confining, or limiting Saving Grace, or Divine Light, to such a narrow Compass, as only afforded of God to a few particular Persons?

3. How should I believe, that God doth not afford a Divine or Saving Light to every Man (but only to some few) or that the Light within, that is given to every Man, is but a *meer Creature, Natural, Uncertain, Variable, and no Sufficient Rule* to direct to God, unless it can be proved unto me, Either that God hath from all Eternity, particularly and absolutely designed and decreed the Eternal Destruction of (and Hatred to) the greater part of Mankind, or the Passing them by (with Displeasure) for that End?

Whereas T.H. quotes me for saying: *That I cannot believe, that he (Christ) hath a Personal Being at the right hand of God without all Men, To this he subscribed G. Whitehead, Christ ascended, p.18.*

Those are not my Words, he hath falsely cited them: but these are mine, "I cannot believe his Body to be a *Carnal Body* in Heaven, or that he consists of a *Carnal Existence*. See *Christ Ascended*, p.18.

It seems, that by [*Personal Being*] he means such a *Carnal Body*; but he doth not vindicate his Brother Newman his asserting Christ to be a *Body of Flesh and Blood in Heaven, a Personal Being at the right hand of God, without all Men remote &c.* and this to prove

that *Christ doth not dwell in any Man*. Which I opposed. The Position as Unscriptural, the Consequence as false, as not only confining and limiting Christ from his Saints, but God and his right hand also unto a remoteness from his Temple (how then doth his Right Hand save and uphold us?) In all which these *Baptists* shew their too carnal and mean Thoughts of Jesus Christ (as in Glory) and of God, and his right hand of Power, wherein they are fully answered, as also about Christ's Second Coming to Salvation. *Christ ascended*. p. 17, 18, 19, 20, 21, 22, 23, 24, and 69.

But when T. H. can neither vindicate his Brother *Newman's* Limitation or Confinement put upon Christ and God's Right Hand, nor answer my Objections against him; he Queries, viz. *Is Christ no other wise at God's Right Hand, then as he is in you* p. 43.

and with this agrees the *Socinians*

* If T. H. did not pick and cull out of our Adversaries Books to patch up his Rascality against us, but were Impartial-ly Moderate, we should have fairer Dealings, then we have from him.

* false Inference drawn from my Words, *Controversie ended* p. 48. 49. his Words are, *It seems then that Jesus Christ is no other wise in Heaven, then he is in the Saints*, which is as false, as his Saying, *that we do absolutely deny Christ to be a Man*, p. 47. herein both the *Water-Baptist* & *Socinian* have drawn a false Inference upon my Objection; for though

I still affirm, that Christs being in Glory at God's right hand of Power is no Proof, that he is not in Man (unless it can be proved that God, and his right hand are limited only to a remoteness from all Men,

and

and so, that he is not Infinite God, or that his right hand is merely to be taken Literally, as a Man's hand) It follows not that I intend, that Jesus Christ is not otherwise in Heaven at God's right hand than as in the Saints on Earth; for his Exaltation and Glory (into which he is ascended not only into the Heavens, but far above the Heavens) Transcends that Degree attained in these Suffering Earthly Tabernacles; his inaccessible Glory is above Men and Angels, above all Suffering Natures and Conditions; *he is made higher then the Heavens, in all things bath the Preheminnence*, yet not excluded nor limited from his People (so far as they are made capable to receive him) nor from being touched with the feeling of their Infirmities.

And it is said, whilst we are at home (or Strangers) in the Body, we are absent from the Lord. 2 Cor. 5. which though it cannot be as remotely separate from his Presence, yet in Comparison of that more Full and Glorious Enjoyment, that we shall have of him when absent from the Body, there is a Degree of Absence while Strangers in the Body, howbeit by Faith, whereby we now walk, we have both a living Knowledge and Enjoyment of him, and walk with him, being the Sons of God, though it appears not what we shall be.

The Socinian tells us of a *Personal Christ*; *Con. End. Pag 47.* and that *the Man Jesus, our Lord (although he is the Eternal God) has in Heaven a place remote from Earth, a Humane Body. p. 49.*

But doth he believe, that *Jesus Christ is the Eternal God*? I cannot think it, while he imagines him to be a *Personal Christ or Humane Body* so limited or confined into a Remoteness.

But seeing these *Anabaptists & Socinians* do so much concur in their oppoling us, because we cannot own their Limitations, and Unscriptural Terms about Christ's Being. I ask both the Author of *Controversy Ended*, and *Tho. Hicks*, If they really believe, that Jesus Christ is a *Humane Body of Flesh, Blood and Bones*, and in that Sense a *Personal Being*, not in Man, according to *J. Newman*? or that he consists of a *Humane Body of Flesh and Bones*, according to *Henry Grigg* in his *Light from the Sun*, p. 30, 31, 33? But is it good Doctrine to say, that his Glorious Body that we shall be fashioned like unto, is a *Humane Body*? If in these things they agree, as they seem to do, then doth it not follow, that they must concur in the Consequences, viz. *That though they own three distinct Persons in the Deity, yet not Coeternal Persons, but that Jesus Christ is a meer Creature, a Personal Being, or Humane Body of Flesh, Blood and Bones, and therein limited?* But if *Socinians* do not look upon Christ's *Personal Being* in that gross Sense, but rather with respect to his Spiritual Existence, then is not Christ confined to a Remoteness from the Saints, for they have received of the Spirit of the Son, but then what mean these Men by *Humane Body in Heaven*? Is not *Humane Body* an *Earthly Body*? Hence it seems we must look upon *Personal Being* as applicable to the Father, Son and Spirit in a different Sense, viz. 1. To the Being of God. 2. To the Being of Christ as a *Creature*. 3. Else to the Body that he took upon him in time, whereas Christ the Son of God, who took upon him that Body, that was prepared for him, did pre-exist (or was before) that Body, and therefore he himself consists not of such a *Personal, Created Being, or Humane* gross Body.

as is limitable like our Earthly Bodies (the Asserters of a *Trinity* of three distinct Persons, do not call them so many *Personal Beings*, but distinguish the *Personality* from the *Being*) and though Christ was made a little lower then the Angels in his Suffering State in the dayes of his Fleth on Earth, yet he is above Angels in his Glorified Estate, and surely then his Glorious Being and Body must not be inferior to their's.

If T. H. would strictly limit us to confess our *Creed* in his terms, 'tis meet they should be strictly defined and he to be at some Certainty without varying therein, as from [*Iesus Christ, God Man, a Person without thee*] to [*Iesus Christ hath a Personal Being at God's Right Hand without us*] (I question, whether he rightly knows either what *Person*, *Being*, *Essence* or *Substance* is) In the first he concludes God as well as Man under the Limitation of *Person without*, in the second that Christ hath a *Personal Being without us*; how then doth God and Christ consist thereof? or is that *Personal Being*? But if by [*Personal Being*] he intends an *Intelligent Being*, or *Rational Substance*, I grant, Christ is such a *Being* or *Substance*: or if by *Personal Being* he means, a *Body distinct from our's*, I believe, he hath a *Spiritual Glorious Body*, distinct from all these Earthly Sublunary Bodies.

But for T. H. he hath as little Knowledg of Christ's *Personal Being* (as he calls it) in Heaven, as he hath Scripture for this *Phrase*, or Faith in his Light within, if by *Personal Being* he means the *Manhood of Christ*, our confessing the Man Christ as Mediator, is sufficiently evinced, and the *Socinian* charge

In his *Controversie Ended*, pag. 50. where he saith, Geo. Whitehead useth the word *Manhood*, viz. he took upon him the *Manhood* in time.

Is the Heavens that must retain him only the Hearts of Men? p. 43.

It is not the Heavens must retain him, but whom the Heaven must receive, &c. *Acts* 3. 21. and this is above and larger then the Hearts of Men. Where proves he by Scripture, that Christ's Second Coming without Sin to Salvation is a *Personal Coming*? while he answers not this, he sayes nothing to purpose about it, p. 43, 44. and answers not what I have writ, *Christ Ascended*, p. 20, 21, 22, 23, 24.

But is it a Contradiction in me to confess, that Christ arose with the same Body that was Crucified and put to Death, and that he ascended into Glory, and yet either to say, that I cannot believe his Body to be a *Carnal Body* in Heaven; and these words are not Scripture-Language, viz. to say, that *Christ is a Body of Flesh, Blood and Bones, a Personal Being at God's Right Hand, remote, and not in Man*; or that his Second Coming without Sin unto Salvation is seen Spiritually, not Carnally; and that they are like to be disappointed of their Hope and Expectation, who are expecting, that Christ's Second Coming or Appearance to Salvation will be such a *Personal Coming*, and his Reign a *Personal Reign*? The Believers in the primitive *Christians* dayes, who looked for him, were not thus disappointed of their Hopes and Expectations.

But to say, I cannot believe that *Christ ascended with the same Body, which rose from the Dead* &c. p. 44. are none of my Words, though he cites them for mine

mine. O gross Forgery! and then to infer upon it that I did but dissemble in the first, viz. in saying, "that Christ arose with the same Body that was crucified and put to Death, and that he ascended into Glory. God, who knows my Sincerity, will judge this Forger of Falshoods and Slanders against me! & my Conscience bears me Record in the Sight of God, I speak my Belief sincerely, without Dissimulation.

Touching *the Body of Christ*, he answers not the Objection he layes down in my name, viz. *Where doth the Scripture say, that Christ's Glorified Body in Heaven is of an Humane Nature?* p. 45.

Whereas T. H. queries, *Doth not the Scripture say, that the same Jesus that went away, shall in like manner come again*, Acts I. 10, 11. And then frames the Answer for us thus, viz.

Quak. *I deny he shall come visibly; and though it be said in like manner, yet every like is not the same.* And to this he subscribes *Whitehead*, pag. 22. of *Christ Ascended*.

And then for Answer saith, *Is not this a plain Denial of the Second Personal Coming of Christ*, Contin. p. 43.

To all which I answer, In his subscribing my Name to these as my words, viz. that *I deny he shall come visibly*, he hath abused me and my Name with a Forgery of his own, they are not my words. But I quoting *Rev. i. 7, 8, 13, 14, 16.* about Christ's appearance, I said, In none of which is Jesus called a Body of Flesh, Blood and Bones visibly to come again; but that he is *Alpha and Omega*, the First and the Last, *vers. 11.* he proves not by Scrip-

ture, that Christ's Second Coming to Salvation is such a Personal Coming, as he imagins; but *in like manner* he shall come again. Its true, I said, *every like Manner is not the very same, nor all Clouds the same*, Christ Ascend. p. 22, 23. and therein I would be understood, that though I own Christ's Coming again the second time to Salvation, ^{to be} as certain and manifest, as he was seen to ascend, when the Cloud received him out of their Sight, who stood gazing up into Heaven; yet he after that came again, and signally appeared variously to divers, and in a more glorious Manner then he was seen to ascend; for he ascended into Glory, which his Coming again doth not divest him of: and he shall be universally seen to some Men's Terror and Sorrow, and to others great Comfort and Joy. To *Paul* he appeared in a Heavenly Vision or Light from Heaven above the Brightness of the Sun, in so much that he *fell down to the Earth, and was without sight for three dayes*; So that he could not stand gazing at his Coming, as the Men of *Gallilee* did at his ascending. And when *John* was in the Spirit, he appeared to him, so that his Eyes were as a Flame of Fire, his Countenance as the Sun shineth in his Strength; insomuch that he said, *When I saw him, I fell at his Feet as Dead*, Rev. 1. 13, 14, 15, 16, 17. So that *John* could not stand gazing at this Appearance, which is like unto the Angel's Appearance unto *Daniel* in his great Vision, in so much that he said, *there remained no Strength in me*, see Dan. 10. 5, 6, 7, 8. compared with Rev. 1. 13, 14, 15, 16, 17. And I must own Christ's Coming universally in his Kingdom, and the Glory of his Father to be after a more Transcendent Manner and
Higher

Higher Glory, then Men shall be able to stand Gazing at, as they did at his Ascension; And must conclude, that 'tis a Design of *Satan*, to keep some Men in Carnal Imaginations, and dark Thoughts of an *Humane Personal Christ*, consisting either of *Flesh, Blood and Bones like theirs*, or of *Flesh and Bones without Blood*; and so of *God's Right Hand*, as limited to that *Remoteness*, that they neglect to wait for *Christ's Inward and Spiritual Appearance*, and the *Knowledge of God's Right Hand* near them, to save and preserve them from Sin and Death; In this the *Enemy* hath deceived them, and the *Devil* blinded them from the *Spiritual and Saving Knowledge of Christ*, and his coming in his Kingdom.

But why must I be counted guilty of vile Hypocrisy? Is it for saying, *Every Man has not the Son* (that is revealedly and unitedly in Possession, which was my very Intent) and yet *a Light of the Son appears in every Man in some degree*? or for denying that this Light is a *meer Creature*, and asserting, that in him was Life, and the Life was the Light of Men; and this *Life and Light is Divine and*

Increaded, * p. 46, 47. I am still of the same Mind; and though the Man repeats some of my Words, he hath brought me no Argument to Convince me, that this Life, which is the Light of Men, is but a *meer Creature*; But

if it be *Divine and Increaded*, he takes it for granted it must needs be *Christ*; And let it be so then, if it must either be a *meer Creature*, or else *Christ* (though he is not revealedly in every Man, neither do Re-

* In what Sense *Christ is in Adam*, and in what not, is explained, *Serious Apology*, p. 15. *Nat. Chr.* p. 46.

probates know Christ in them; and he that hates his Father hath no Eternal Life abiding in him.)

Well, I affirm then, that *there is an Immediate Divine Light of God and Christ in Every Man* (to which their Minds, Reason and Understandings are to be directed) and thus far, or in this sense, God and Christ is *in all*, and *through all*, even in them, who yet know him not, in whom his Light is veiled and obscured.

But mark T. H. his great Charge in his first *Dialogue*, p. 3. 'Tis Blasphemy to say, that the Light in Man is God or Christ. Is it so? How agrees this with their saying, That Christ in respect of his Divine Nature is in all places, and that Christ is the Life and Light of Man? If in respect of his Divine Nature he be Christ, then is Christ in all places; how then shall this agree with his saying, 'tis Blasphemy to say, that God and Christ is the Light in Man? Seeing he cannot do it, let's endeavour it; I suppose by the Light in Man he means Natural Reason, or else the Spirit of Man; indeed that is neither God, Christ, nor the Light; but Blasphemy to affirm it is: But that Light in Man, which we contend for, and direct to, is an Immediate In-shining of Divine Light upon Man's Conscience, that kindleth and lighteth Man's Spirit, and maketh it become the Candle of the Lord, which sheweth him Good and Evil, and moves him to decline Evil, and excites him to Good; and this with respect to God and his own Salvation.

It's true, that they who deny Christ to be the Light, that enlightens every Man, or him to be the Light and Life of Men, are Antichrists, as E. B. saith, and where T. H. opposeth this, he opposeth his own Concession.

T. H.

T. H. excepts against my saying, In the New Covenant God is the Teacher of his People himself by his Immediate Spirit, Power and Uction within, which I will affirm, and he cannot confute, but questions, *Is so?*

1st, *Wherefore were Apostles, Prophets, Evangelists, Pastors, Teachers given and set in the Church for the Work of the Ministry?* p. 65.

Ans. Hereby he hath implied, as if the Work of the Ministry did argue, that God is not the Teacher of his People in the New Covenant, when both true Prophets and Ministers are taught by him, and tell us, that he is, and we must wait on him for that End; which implies no Defect in the Anointing within, any more then John's Epistle did, wherein he directs them to, and testifies of the Sufficiency of the Anointing within to teach them, 1 John 2.

2. *Why do you set up a Ministry among your selves?* p. 65.

False; 'tis of God's setting up, it proceeds from the Holy Uction within; and God hath blest our Ministry with his Presence, for the turning many from Darkness to Light, and from Men's Corrupt and Lifeless Preaching to the Anointing within; and this you Angry Water-Baptists cannot hinder with all your Quarrelling and Reviling.

3. *Why do you appoint your Ministers before hand to speak in such a Place at such a Time?* p. 66.

A gross Falshood; we appoint them not so to do; they attend each Man upon God's Call and Motion in themselves, and in Subjection to him is our Society; we do neither appoint them to Preach nor

Pray, as Baptists were wont to do, saying, Brother, do you Preach, or do you Pray, and then the Brother to make Answer. Nay, pray Brother do you, you are more able than I, &c. on such Motions you can Preach or Pray without feeling any immediate Motion from God's Spirit to either.

4. You invite others to your Silent Meetings, telling us, they will be such; how are you assur'd that those you invite may not be moved to speak? p. 66.

False again; we do not conclude before-hand they will be wholly Silent Meetings, nor limit the Lord from moving any one to speak in them.

Whereas he abuseth our Distinction between the Soul of Man, and its Saviour, as if it were but the same that's between Christ and his In-shining Light or Gift in Man, or between God and some part of himself (supposed.)

Answer. Man's Soul and its Saviour are distinct Beings; the one *Creatural* (having a Beginning) and the other *Divine* and *Infinite*: Christ and his Light within, which we vindicate, are but one in Being; 'Tis grossly False, That the Meaning of my Distinction must be, That Christ is not Divine and Increated, but his Light is, p. 40. For the Meaning of mine is between the Giver and the Immediate Gift, as flowing from him; the Fountain and the Stream, the Sun and its immediate Shining. God is the Fulness of Light and Life, and yet its by degrees, that he makes known his Discoveries or In-shining in Man: but my Distinction between the Soul of Man and its Saviour is of another kind, as appears by my citing those Scriptures in the Case, viz. *Rom. 2. 9.* and *Isaiah 3. 9.* The Distinction is plain, see *Dipper Plunged.* pag. 15. and

and *The NATURE OF CHRISTIANITY*, pag. 15, 16 and 27.

I may not well omit briefly to retro-inspect some perverse and corrupt Passages in Tho. Hicks *his* Continuation. I still affirm it a gross Slander, *that the Quakers account the Blood of Christ no more then an Unholy or Common thing*, Dial. p. 9. and *no more then the Blood of a Common Thief*, Contin. p. 4.

And our asserting the Sufficiency of the Light of Christ-within to bring to eternal Life proves neither: nor doth his Inference follow or amount to any Proof against us, vizt. where he saith, *That the Shedding of Christ's Blood upon the Cross was needless*, Contin. p. 4. which is as good an Argument as to say, If God makes manifest any thing in Man that's Saving, then all the outward Testimonies of his Love to Man were needless: and thus he might as well argue against the Sufficiency of his Spirit, Ingrafted Word, Life or Light of his Son in Man (in what Age soever) and tell us, the shedding of Christ's Blood on the Cross (which was an Act of his Persecutors and Murderers) supplies the Defect of all Inward Manifestations, how Spiritual and Divine soever. O what profound Divinity and exquisite Logick is this!

His other Proofs (as charged upon the *Quakers*) are but Additions to his Slander and Forgery before, vizt. 1 *That the Sufferings of Christ were only Exemplary.* 2 *That the Mystery of Iniquity lies in the Blood of Christ.*

To the first I say [only] is added, yet Christ holds us an Example of perfect Obedience and Holiness, that we should follow his Steps.

To the second, 'tis gross and blasphemous to say, *the Mystery of Iniquity lyes in the Blood of Christ*, and none of the *Quakers* Assertion; but that it lyes in that corrupt Mind, that carnally and falsly applies it, to ease and cover it self in Sin and Iniquity: For we affirm, viz.

1st, That Jesus Christ in the Flesh was more then a meer Exemple of Holiness.

2dly, And his Blood was of peculiar Value and Estimation with God.

Thomas Hicks Proceeds in his Envy and Falshood still to bring our Sufferings into Dis-esteem, viz. *Is there any People, that ever boasted so vainly of their Sufferings, as you do, that scarce a Pamphlet can come out from you. but the World must hear of your Brags of this kind,* Contin. p. 6.

A manifest and two-fold Falshood: for.

1st, We do not vainly boast of our Sufferings, but have rejoyced in Christ Jesus that we have been counted worthy to suffer for his Name, when you, who now enjoy our Prosperity, durst not shew your Heads in publick for your Profession or Worship, but fled into Corners and Obscurities, and your publick Meetings were deserted, and put by. For thy part T.H. I do not think thou hast much Suffering for Conscience (or any for Christ) to boast of.

2. [*Scarce a Pamphlet*] Is also false; for many of our Bookes and Papers relate not our Sufferings (but other Subjects) much less vainly boast or brag thereof: But it seems, that it both judges and vexes thee and such Creeping, Envious Spirits to hear of our deep Sufferings, since they have had such a blessed Effect in the Nation, as the inclining the
Hearers

Hearts of many to the Living Truth, and the Increase of our Number in it.

Thou *T. H.* and such Envious Spirits are most quiet towards us, when you see us under Persecution; and appear most outrageous against us, when we have Liberty, as if you were discontented and perplexed at our Liberties, and as desirous of Persecution and Ruin upon us.

3. I am not sorry that I was made Instrumental in obtaining the Liberty of some of thy Brethren the Baptists out of Prison the last Sommer, who among a great Number of our Friends were released; though I am but sorrily and badly requited by thee: but thou art one of them who art more ready to persecute and scandalize our Sufferings, then to suffer or sympathize with them that suffer for Conscience sake: but have not some of thy Brethren both commended of our Sufferings, and the Service thereof both to themselves and other Dissenters? why then dost thou insinuate, as if *Carnal Interest, Wills and Lusts* were our chief Motive to suffer? God, and his Witness in many Consciences will judge thee for this gross Abuse.

Again *T. H.* did most falsely insinuate (though by way of Query) *That our Sufferings were only to satisfy our Wills and Lusts, and for Carnal Advantage;* which to excuse he now saith; *In this I only queried, what it should be, that doth influence you to suffer; forasmuch as you deny that this Body shall rise?* And *G. F.* maintains, that the Soul is part of God's Being. Contin. p. 6.

1. To the first I answer, that every Soul shall have its own Body as it pleaseth God, and every Man shall be reserved spiritually in his own proper Being, though

though *not in the gross fleshy Form*: Is this either to deny the Resurrection, or an Eternal Advantage?

2. To the second, *G. F.* doth not so speak of the Soul or Spirit of Man (nor are his Words directly and truly cited) but of the Immediate Inspiration of God (or original Life or Soul of Man's Soul) by which Man became Living, a Living Soul; in this he queries, *Is not that of God which came out from God?*

3. Its an absurd and most abusive Insinuation, that *our Sufferings* either were or could be for any carnal Advantage or Interest, seeing we freely have often offered up our Lives and our All in this World therein.

4. Its still a manifest Slander, *that we deny any Eternal Advantage to Persons after Death*; neither is it any (much less direct) Consequence of our saying, *Not that Body which thou sowest, shall be; and Flesh and Blood shall not inherit the Kingdom of God; or That the Body which God giveth, shall not be in a Fleshy, but in a Spiritual Form*, as *Tho. Collier* confesseth; dare he say, this is to deny any Eternal Advantage? But *South* *T. H.* *This is no more then the Genuine and a direct Consequence of denying the Resurrection of this Body*; Is it not? then the reaping Eternal Advantage must be placed upon this Earthly Tabernacle or Carnal Body; though it must be dissolved, and no New one to be created, according to his former Doctrine *Dial. p. 58.* O wonderful Philosophy! Eternal Advantage placed upon these same Earthly Bodies, yet they not to be renewed by Creation, after dissolved and turned to Dust! and how contrary to the *Apostles* Testimony is his so much placing Eternal Advantage upon

upon this Earthly dissolvable Body? see the 2. Cor. 5. 1, 2, 8. Phil. 1. 21. 23. Our experiencing Christ's second Appearance without Sin unto Salvation in Answer to our Hope, and testifying to Eternal Life and Felicity as Inwardly and Spiritually receiv'd by those that now suffer for Christ, can be no Denial of any Future or Eternal Advantage (according to his Instance against me p. 7.) seeing we know, that to live is Christ, and to dy is Gain unto us; they that walk up to his Light in then here, cannot miss of an Eternal Advantage hereafter: Our light Affliction, which is but for a moment worketh for us a far more exceeding weight of Glory, see 2. Cor. 4. 10, 11. to the end of the Chapter.

Concerning *Justification, Imputation and Sanctification* p. 50, 51, 52, 53, 54, 55, 56, 57, 58. wherein we differ, he is fully answered in our Books, viz. *Divin. Chr. Serious Apol.*

But where he saith, viz. *I know of none, that hold Justification of Persons in their Ungodliness* p. 55. Are there not those, that hold Justification before Sanctification? or in a sinful Estate by a meer Imputation? And those that thus argue for it by the Rule of Contraries, *As Christ was made to be Sin for us, who knew no Sin: (i.e. by an inherent Guilt or Operations of Sin in him) so we are made the Righteousness of God in him? they adding [as and so; as he, so we] i.e. we are not actually made Righteous by any inherent Righteousness or Holiness of Christ wrought in us any more than Christ was made Sin; but reckoned Righteous only from his active and passive Obedience without us; This Doctrine we have not only opposed, but refuted, Divin. Christ. Ser. Apol.* The wicked Slander he casts upon us in this, is

his own. T.H. *we plead not for a Righteousness Imputed to overthrow a Righteousness Inherent, or the Exercise of Christian Virtue* p. 55. But do you not oppose a Righteousness inherent, as to Justification? or deny, that those Christian Virtues within are reckoned or esteemed of God unto Justification?

T.H. 'Tis you would separate and divide them, not we. p. 55. False; we make no such Separation between Christ's Righteousness Inherent in us, and Justification on the Imputation as ours, we experiencing a Participation thereof. Christ being made unto us both Righteousness, Sanctification & Redemption.

T.H. *Doth not this import, that a Man must be formally Just, before he be Justified; for nothing is imputed or reckoned to us (according to your Reasoning) but what is inherent in us?* p. 55.

Ans. [Your Reasoning] It seems 'tis not his then; would he not here separate and divide between a Righteousness imputed, and a Righteousness inherent; or the Exercise of Christian Virtues? if so be that a man must be justified (i.e. in his Sense) imputed, or accounted Righteous, before he be formally just? how agrees this with his Concession before, viz. that they would not separate & divide between Imputed & Inherent Righteousness?

T.H. *I would ask you, Whether Remission of Sins be not one part of Justification?*

Ans. yes: 'tis a Degree of it, the next Step to an absolute Justification; Remission is of Sins past, receiv'd upon true Repentance, and Conversion from Sin to newness of Life; Justification and Acceptance with God in Christ is enjoyed in the Newness of Life by such as continue in sincere Obedience to Christ.

This Remission, Pardon or Justification from Sins past, though

though not inherent in the Natural Fallen or Sinful Man, yet 'tis inwardly received through Faith in the Name of Christ, by such as truly depart from Sin and Evil, and give up to serve the Living God.

T.H. Certainly he that's pardon'd must be a Sinner, p. 56.

Ans. No, He must be one that ceaseth from Sin; for, if I sin, then thou markest me, and thou wilt not acquit me from mine Iniquity, Job 10. 14. And certainly, he that's not acquitted, is not pardon'd nor justify'd. But I must confess, he somewhat mends the Matter in adding, viz. *That is such that were so (viz. Sinners) till Justified, not such as remain so being Justified*, p. 56. At length we agree in this, 1st, That such as are pardon'd, were sometimes Sinners, & Disobedient before. 2. But being pardon'd and justified by the Grace of God in his beloved Son, they do not remain Disobedient; therefore they that remain Sinners and Disobedient, are not in a Justified State.

I had writ something against *T. Hick's* gross Abuse of our Reputation as we are Men, * as well as *Christians*, by his most false and Unjust Consequences he draws from our *Owning the Light within as the Rule, & Immediate Motions & Directions of the Spirit of Christ within* (especially in Matters of Worship) & *T.H.* his Persecuting Spirit, in his falsely Accusing us with *Disrespect to Parents, Magistrates* * &c. being destructive to all Humane Society; But *W.P.* having reprehended him in these things in his part before, I forbear to publish mine at present; for I have in this endeavoured Brevity.

G. W.

THE

THE Present Controversie

Drawing to an End.

Of those *Doctrines* and *Principles*, which have been chiefly Controverted between us, *Granted* and *Confest* to by our present Opposer *Thomas Hicks*, and his Brethren.

Here the *Reader* may see, how like to us called *Quakers*, divers of the *Baptist-Teachers* have been made some times to speak and hold forth *Truth in Words*; which I would have them seriously to review, and lay aside all Envy and Prejudice, which hath caused so much Contradiction and Gain-saying on their parts, both to themselves, and the Truth professed by us.

Our Principles and their Concessions truly Stated and Compared.

I. **T**HAT God is, and that he is Light, the *Quaker*, Eternal Word of Life and Power, (which was with God, & was God) was that, in which

was Life, and the Life was the Light of Men; and that was the True Light, that enlightens every Man coming into the World, *John 1. 1, 4, 9.*

Baptist. *Christ in you, and he is the Life and Light of Men, Dial. p. 22. And Jesus Christ is God, the most high God, of the same Substance and Essence; H. G. Light from the Sun, p. 83, 84, &c.*

II. *Qua.* The Light of Christ, or, the Eternal Word in Man is Divine and Increated.

Bap. *The Lord Jesus Christ, as the Eternal Word enlightens all Men and Women, that come into the World, Light from the Sun of Righteousness, p. 8.*

III. *Qua.* God is Infinite and Omni-present, and his Presence doth both afford Life, Virtue and Light to Man: and Jesus Christ as God over all in respect of his Divinity, or Divine Nature is therefore in all, through all, and over all, though not revealedly nor unitedly.

Bap. *Christ in respect of his Divine Nature is in all places, Contin. pag. 34. How could you call the Light Within Christ, if some Scriptures had not mentioned Christ in you, and that he is the Life and Light of Men, Dial. p. 22.*

IV. *Qua.* The Light of Christ in Man is a certain Rule and Guide to direct Man out of Sin and Death into the Way of Life and Peace; and for that End ought to be obeyed.

Bap. *I grant, it ought to be Obeyed: I acknowledge, there is something within, that checks for many Evils, and leads to many Good Things, and that I ought to hate those Evils,*

Evils, and do that Good. It will be our Wisdom, yea our Duty to attend to the Light Within, we being accountable to God for every Dispensation of Light, Dial. p. 7, 8, 13.

V. *Qua.* Though this Divine Life or Light of the Son of God be manifest by Degrees in Man, yet the Degrees alter not the Property of it, and it ought to be obeyed with respect to God, and Man's own Salvation.

Bap. No Disparagement to the Light Within. Each Degree of Light is Serviceable to its End, Dial. p. 36.

VI. *Qua.* This Light Within is that General Rule extending to Man alwayes, or throughout Ages; and that is the Will of God, that Man should alwayes be under the Obligation of this Rule, that he might acknowledg God's Sovereignty and Power, and be in Subjection to him, as having the sole right to Rule in the Creation, that Man may truly discharge the Duty he owes to his Maker, in true Obedience and Worship.

Bap. Indeed 'tis not to be denyed, but that Man was alwayes under an Obligation of a Rule, that God's Sovereignty over him, and his Inferiority unto God might be acknowledg'd.—This Rule must be the Will of God revealed to us—for it is the Will of God, which is the Formal Reason of the Obligation. The Will of God being the Ground of the Creation of Men and Angels; therefore as it is the Ground of their Being, it must be the Rule of their Acting, Dial. pag. 31. There was something commendable in the Heathens, p. 36. That Light in every Adam, that doth convince of Sin, and reprove him for Sin.

Christ, as he was the Word with God, so he was the Light of the World, &c. W. Burnet's Capital prin. p. 3, 10, 16, 17.

VII. *Qua.* That the Holy Spirit, Uction or Lying Word within (which is received by them that wait in, and obey the Light thereof) is to be preferred as a more Eminent and Universal Rule, then the Scriptures; and it opens them, and brings Man to the true Understanding of them, and leads him into all Truth as he obeyes it.

Bap. Abel, Enoch, Abraham, Isaac, Jacob, Noah, &c. had a Sufficient Rule before the Scriptures were written (*viz.*) the Spirit's Rule, God's Speaking and Directions from his own Mouth—and that they had a more Infallible Word to walk by, then now is to us. For 'tis possible, that some Scriptures may be corrupted, having been in the hands of corrupted Men. The Scriptures may be and is corrupted by Man—This may be granted, that the Spirit is the Rule—Of more Efficacy then the Letter—The Spirit is greater then the Letter, Jo. Newman's Light Within, page 19, 20, 104, 105, 106, 108, 110, 112.

VIII. *Qua.* 'Tis possible for True Believers, through the Power and Help of *Jesus Christ*, to attain to such a Perfection in this Life, as the keeping the Commandments of God.

Bap. The Spirit of God assures us, that they who are subject to, and keep the Commandments of God, are the Children of God; and they who do not, are *Lovers*, 1 John 2, 3, 4. chap. 5, 2, 3. Contin. p. 61.

I X. *Quæ* That Remission, and Pardon of Sins past through the Blood & Righteousness of *Christ Jesus*, & the Justification of Persons (whether it import the making or declaring them Righteous in *Christ* by a Living Faith) are neither imputed, nor reckon'd of God to them in an Unconverted, Unsanctified, Disobedient or Ungodly State, but to the truly Repentant, Converted, Believing and Obedient Souls.

Bap. I know of none, that hold Justification of Persons in their Ungodliness. We plead not for a Righteousness Imputed to overthrow a Righteousness Inherent, or the Exercise of Christian Vertues—He that is pardoned, were a Sinner till justified; not such that remain so being justified, Contin. p. 55, 56. The Saints are made the Righteousness of God; that is, God now, as in *Christ*, dwells and acts in the Saints by his Spirit, writes his Law in their Hearts, makes them Partakers of his own Nature, and so goes on in Fulfilling his own Righteousness in them. For the Righteousness of the Law in the Spirit is fulfilled in us, Marrow Christian. p. 38.

X. *Quæ* Though the Soul and Spirit of Man be not of God's Divine and Infinite Being, but related to the Being of Man, and (as Corruptible) hath a mutable Habit; yet as we are his Off-spring, and Man is the Image and Glory of God, the Original Life, or Soul of the Soul, that came from God, and is immutable, is of his own Being. In short, God (in whom we live, move and have our Being) is the Life of Lives, and Great Soul of Souls; and the Soul that is Saved and United to God, doth partake of his Divine Nature, and

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that is joyned to the Lord, is one Spirit.
The Condescension of God and Christ into the
World of his People to work up his Saints into the same
Nature with himself, &c. God and Christ is Holy;
his Word is Holy; and through Faith in this Word
Christians are wrought up into the Nature of it self,
and into God. J. Newman's Book, Light Within, p.
78, 84, 87, 88. There were the Properties of God in
some measure imparted to Adam. Adam was in the
Image of God, in respect of Eternity he had given
him an Everlasting Being, Marrow of Christianity,
pag. 4, 5. Christ was both the Power and Wisdom of
God: and as Christ, so all the Saints are made one in
his Wisdom. Christ is made unto us Wisdom, not on-
ly by way of Imputation, but by the Operation of the
same Spirit, who dwells as truly in every Believer, as
in Christ, *ibid.* pag. 34, 35. (And have not some
of their Brethren confest, That there is a kind of
Infiniteness in the Soul?)

XI. *Qua.* The Children of the Resurrection
shall be equal unto the Angels of God in Heaven,
and their Bodies not Natural, Earthly, and of
the very Gross Matter, that now they are, but
Celestial, Spiritual, like unto Christ's Glorious
Body. God giveth a Body, as it pleaseth him;
in Subjection to whose Good Pleasure we can ac-
quiesce, till it be effected, as he seeth meet to his
own Praise.

- *Bap.* That there shall be a Resurrection of the Bo-
dy at the Last Day, is Evident, John 5. John 11.
with 1 Cor. 15. Rev. 20. although this truly is by
some denyed, and by others too carnally looked upon.

Some thinking, that our Bodies of Flesh shall be Raised in the same Form, in which it Dyed, &c. The Form in which they shall be raised, that is a Spiritual Form, not in a Fleishly—It is sown a Natural Body, it is raised a Spiritual Body.—When Christ, who is our Life, shall come, we shall appear with him in Glory, & all Flesh shall be swallowed up in Spirit, and our Bodies shall be changed, and made like unto his Glorious Body, Marrow of Christianity, by T. C. pag. 93, 94, 95. And those Saints, who are alive at the Coming of Christ, shall be changed in a Moment, in the twinkling of an Eye, 1 Cor. 15. 51, 52. and so shall be caught up in the Spirit to meet the Lord in the Air, 1 Thes. 4. 17. Ibid. p. 92.

Q. 11. *Qua.* The Son of God doth not consist (or is not made up) of a Humane Body of Flesh, Blood and Bones: For he was the Word, and One in Being with the Father from Everlasting. But in the Fullness of Time, he took upon him Flesh, or that Body prepared for him; and being Ascended into Glory, his Body is a Glorious Body, surpassing all Humane, Earthly, Carnal and Corruptible Bodies.

Ans. Christ was a Son by a Spiritual Proceeding and Coming from the Father, who was Eternally One in the Father. Marrow of Chr. p. 30. Our Bodies shall be changed, and made like his Glorious Body, Ibid. p. 95. They shall be raised in a Spiritual Form, not in a Fleishly, &c. The Son took Flesh upon him, the word took Flesh, the Father did prepare him a Body, Dialogue, p. 33.

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